

THE BOOK OF JOB AS A CONTRIBUTION

TO LITERATURE

by

Helen Deitel Engleman

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Thesis

THE BOOK OF JOB AS A CONTRIBUTION TO LITERATURE

with special consideration of the Theme, the
Classification as Wisdom Literature, and the
Individual Characters.

by

Helen Deitel Engleman

(B.B.A., Boston University, 1938)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

1948

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INTRODUCTION

In selecting a subject worthy of research and consideration to the thoughtful mind, I have felt that the Book of Job has been a great contribution to the best literature of all ages. I have, therefore, attempted to make a careful study of the composition, the author, and the characters in this book, viewing the details of the parts which together form a great literary achievement.

The Old Testament is the basis of the religious ideals and beliefs of the Hebrew people and the Book of Job takes its place in its compilation--the Old Testament being composed of 39 books divided into three main divisions, namely; The Law (Torah), or Five Books of Moses; The Books of the Prophets (Nebiim), consisting of 21 books; The Holy Writings (Ketubim or Hagiographa), consisting of 13 books, (in which the Book of Job is contained).

The Old Testament contains vast amounts of literary genius, as evidenced by scholarly research which has filled countless volumes, and among these literary achievements is that contained in the Book of Job.

This book has been classified as an outstanding piece of Wisdom Literature, with which I shall deal in the text of this thesis. In structure it has been considered a drama by virtue of the vivid characterization which is necessary to give it this classification. The theme is in the category of an Epic as it is a human problem which transcends all ages and is as real today as when first presented.

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It has occurred to me that since this particular book, the Book of Job, has been the inspiration and thought substance of some of the greatest Greek, English, and German authors -- as well as many others which are not as familiar to me -- that it would be interesting to understand the learned views of this literary masterpiece, which has, without doubt, been a vital contribution to literature.

I shall endeavor to express my thoughts observed through writings of authorities in the field which I have selected through research on the subject.

The conception of religion appears to be different in the prologue and epilogue than in the intervening poem. Job is patient and submissive in the opening passages. In the poem he is impatient to the point of breaking out into blasphemous invectives against God and His judgment.

In the prologue we have:

"Then said his wife unto him:
 'Dost thou still hold fast thine integrity?
 Blamest thou God, and dost say, 'Blessed be the name of the Lord?'
 'Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?'
 For all this did not Job sin with his lips." (1:9-10)

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CHAPTER I

COMPOSITION, AUTHOR, DATE AND SOURCE

The composition of the Book of Job is unique in that we have a poem set in a framework of prose. The reason for the combination is generally accepted to be due to the fact that more than one man was responsible for the work in its entirety. Scholarly research has enlightened us to the effect that the author of the poem used as his prologue and epilogue a traditional folktale known to his readers.

Certain speeches, attributed to Elihu, could be removed without apparent detriment to the composition or symmetry of the rest of the book, and some few passages, notably chapter 28, fit badly into their context, which is further evidence that more than one author contributed to this book.

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In the prologue we have:

"Then said his wife unto him:
'Dost thou still hold fast thine integrity?
Blaspheme God, and die.' But he said unto her:
'Thou speakest as one of the impious women
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For all this did not Job sin with his lips." (1:9-10)

In the poem we have:

"I am innocent--I regard not myself, I despise my life.
It is all one--therefore I say:
He destroyeth the innocent and the wicked.
If the scourge slay suddenly,
He will mock at the calamity of the guiltless.
The earth is given into the hand of the wicked;
He covereth the faces of the judges thereof;
If it be not He, who then is it?"(9:21-24)

McFayden explains that in the prose tale the narrator tells a story of someone else. (Chapter 1 & 2) We see tragedy sympathetically from without. The poet, on the other hand, is subjective. Through pain and torturing doubts of God, he wins faith of some kind. He lays bare the agony of his soul.

¹
Professor Pfeiffer has listed some definite examples of variety of authorship. He explains in detail that "the prevailing view is still that the speeches of Jehovah, in whole or in part, were written by the author of the Book of Job but the description of the ostrich (39:13-18), the hippopotamus (40:15-24), and the crocodile (40:25-31 41:1-26) have been suspected of being interpolated." He concludes that the "fantastic details contribute nothing to the argument and should, in any case, come after chapter 39." He further feels that "the insertion of the hippopotamus and crocodile poems has caused some damage to the surrounding edges and produced the double address of Jehovah and the double answer of Job." For example we note:

30:1 40:6 Jehovah speaks twice "out of the whirlwind."

40:3-5 42:1-6 Job answers Jehovah twice.

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Robert H. Pfeiffer, "Introduction to the Old Testament" Pg. 674-5

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"I am innocent—I regard not myself, I despise my life.
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If the sinner that suddenly,
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W.F.Lofthouse² says, "It is tempting to regard the prologue and epilogue as a single composition; but while the point of view is the same in both, and quite innocent of the deeper question raised in the body of the book, the first verse of the epilogue demands more than the narrative of the prologue has actually given." He believes that chapter 28 and parts of 40, 41, and 42 seem clearly out of harmony with their surroundings and he concludes that the possibilities of the composition of the book are almost endless. "The only point on which everyone seems to agree is that the dialogue is homogeneous. It is equally clear that the dialogue is not complete in itself. Something is needed both by way of beginning and ending. For this we have the prologue and epilogue."

I believe, as does the above-mentioned writer, that where certainty is unattainable we can but guess that the author of the dialogue took, and perhaps rewrote, the beginning of the old story, "added the episode of the Satan and Jehovah to lift it to the region in which his own thought was to move, and then, at the end added--or left for another--the traditional conclusion."

As for the name of the author of the poem, it is fairly safe to assume that it has not yet been uncovered. Suffice it to say he is one of the greatest literary figures of all times who has contributed to the greatest piece of literature

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W.F. Lottmann, "Apocryphal Bible Commentary," p. 1231.

man has produced, namely the Old Testament.

From our study and close observance of details in the Book of Job, however, we can make some conjectures as to the kind of a man he was.

He obviously hated oppression and was very sympathetic with those in distress, as he has set forth, in this poem, the distinctly human problem of why the righteous suffer. Some scholars have pointed out that the poet used the then known legendary tale of a man suffering by divine decree more than he deserved, and that he used this story/much as Plato illustrated, by means of myths, some of his deepest thoughts.

The poem is, to a great extent, autobiographical as the author discloses the trials and tribulations through which he has passed. Concerning this belief, Professor Ranton holds the theory that the author "had known doubt of God, had struggled with despair, been baffled often as he pondered the various solutions offered to account for suffering -- in the end won his way to settled peace of mind, and rested his troubled spirit in close fellowship with God."³

In discussing this autobiographical element Rev.T.K.Cheyne⁴ concludes that the author is thoroughly subjective. "Perish the day in which I was born,"(3:3) seems to be true expression of the first effects of some unrecorded sorrow. "Oh that I were

³ Harry Ranton, "The Old Testament Wisdom Books and Their Teachings." Pg. 12ff.

⁴ Rev.T.K.Cheyne, "Job and Solomon." Pg. 70.

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Harry Barton "The Old Testament Wisdom Books and Their Teaching," Pg. 1211.

Rev. T. K. Chayne, "Job and Solomon," Pg. 70.

as in the months of old" (29:2) might indicate that the author was probably thinking of his own happier days, before misfortune overtook him. Like Job, the author possibly maintained his position triumphantly against other wise~~men~~. In the passionate complaints of Job there seems to be an echo of the heartbeats of a great poet and a great sufferer. He has a sympathetic feeling with Job in the distressful passage through doubt to faith and with the confession of his error.

Still another scholar believes that this poem may be fairly regarded as a protest against contemporary theology and suggests that God loves the independent thinker.⁵

Rev. E.J.Kissane substantiates this statement in his remarks.⁶ He says that while the friends of Job are orthodox, they are shallow and even the oldest and wisest invents falsehoods to support his theories. In the second cycle of speeches, Eliphaz tells Job that because of his rebellion against God and his oppression of his fellow-men, his property will not endure. (15:25-28) He will die prematurely, and his whole race will perish with him, like a tree which is suddenly blasted and destroyed (15:30-35).

Job replies to the various theories by facts. He answers Eliphaz, telling him that his friends, from whom he expected help and sympathy, have become enemies and accusers and have

⁵ John Edgar McFayden, "Introduction to the Old Testament." Pg.264ff

⁶ Rev.E.J.Kissane, "The Book of Job." intro.xxv.

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loaded him with insults (16:7-10). He is bold, sometimes almost to blasphemy, accusing God of destroying innocent and guilty alike (9:22). Yet he does this because he must cling to the God of conscience against the God of convention.

In this connection, McFayden concludes that the Elihu speeches might be an orthodox addition from the pen of some later scholar who was offended by Job's accusations of God and protestations of his own innocence.

As to the religious denomination of the poet, Professor Ranton contends "A Jew he certainly was, but one who had risen above national particularism. He was humanist enough to give his book an extra-Israelitish setting."⁷

That the poet was of Hebrew extraction is further verified⁸ by another scholar, J. Coert Rylaarsdam. He believes the Book of Job contains vague reflections of Hebrew religious institutions and language. God's reproof and instructions are a sign of his favor and a blessing to the man who receives them.

"Who giveth rain upon the earth,
And sendeth waters upon the fields." (5:10)

"Behold, happy is the man who God correcteth:
Therefore despise not thou the chastening of the
Almighty." (5:17)

The setting of the story is in Edom and the ancients attributed sagacity to Edom.

"Shall I not in that day, saith the Lord,
Destroy the wise men out of Edom." (Obad.8)

⁷ Harry Ranton, "The Old Testament Books and Their Teachings." Pg.131.

⁸ J.Coert Rylaarsdam, "Revelation in Jewish Wisdom Lit." Pg.34.

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"Shall I not in that day, saith the Lord,
Destroy the wise men out of Edom." (48:24)

Harry Banton, "The Old Testament Book and Their Teachers,"
p. 131.

J. Coert Rylaarsdam, "Revelation in Jewish Wisdom Lit." p. 34.

"Of Edom, Thus saith the Lord of hosts:
Is wisdom no more in Teman?" (Jer.49:7)

Professor Pfeiffer suggests that Edomitic influence is seen in the agnostic or pessimistic attitude to life found in some parts of the Old Testament, it being thought that in Edom pessimism was the natural outcome of a depressing environment. He further points out that the poet, being a sage, was consequently, familiar with "wisdom" of other nations, but the essence of the idea of the poem contains nothing particularly Hebraic. He does quote a Biblical authority, P. Dhorme, as saying that "The Book of Job is an Israelitic work in all points--" (Le livre de Job-Pg. 121ff).

The poet was, obviously, learned in the sacred books of his people. He, no doubt, knew, and knew well, the traditional story of Job to which is listed a reference in the book of the prophet Ezekiel (14:14-20) which he used as his prose framework.

Further evidence of his learnedness may be gathered from Lofthouse, who says, "The book is unique in Hebrew thought; yet it implies Hebrew thought on every page. Without the rest of the Old Testament it would mean nothing. It is written against a background of Hebrew orthodoxy and the perplexities that follow for the orthodox."

Still further evidence of the poet's being learned in the sacred books of his people is that scholars have agreed that this poem was written as a criticism of the teachings of the wise men of Proverbs. From the Book of Proverbs we have:

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"Behold the righteous shall be requited in the earth;
How much more the wicked and the sinner." (Prov. 11:31)

With this in mind, Job is portrayed as the faultless pattern of the wise man, says James.⁹

This premise brings us to the point that the Book of Job is classified as Wisdom Literature and as such will be discussed in further detail later.

The source of the poem has been generally accepted as the traditional story of the righteous man, which was incorporated by the poet as prologue and epilogue. The only reference in the Old Testament to this traditional story is in Ezekiel (24:4-12) which cites Job along with Noah and Daniel as proverbially righteous men.

The knowledge of the date of composition of any literary work is of great importance. If we are to judge a problem, or an attitude of an author without due regard to background, customs, and beliefs of the period, we cannot begin to understand or appreciate its value.

The Book of Job in its entirety is a work with a "chequered past" that does not belong to just one time and generation but that rather is the "final harvest of a number of books about this individual of antiquity."¹⁰ Professor Kraeling substantiates this theory by the following:

"The 8th century introductory narrative 1-2:10,
the 7th century framework narrative 2:11-13,
42:7-9 (fashioned for an earlier lost dialogue),
the 'original dialogue' in which this second

⁹Fleming James, "Personalities of the Old Testament." Pg. 515ff.
¹⁰ Emil G. Kraeling, "The Book of the Ways of God." Pg. 206.

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an attitude of an author without due regard to background, cus-
toms, and beliefs of the period. We cannot begin to understand
or appreciate its value.

The Book of Job in its entirety is a work with a "chequered
past" that does not belong to just one time and generation but
that rather is the "final harvest of a number of books about
this individual of antiquity." Professor Kraeling substan-
tiates this theory by the following:

"The 8th century introductory narrative 1-2:10,
the 7th century framework narrative 2:11-13,
the 6th century (reworked for an earlier lost dialogue),
the 'original dialogue' in which this second

James, "Personalities of the Old Testament," pg. 215ff.
Kraeling, "The Book of Job," pg. 206.

narrative was used over again, a book of 'the words of Job' from which parts of 27-31 were derived and the item 42:11, show that there were greater ramifications to this literature than has hitherto been suspected. But the fact itself should not surprise us, for it is already implied in the remark of Ezekiel referring to Noah, Job, and Daniel as wise men of former times."¹¹

Oesterly and Robinson give as reason for believing this poem a work of post-exilic date the fact of its implicit monotheism.

Dr. Robinson believes there is no doubt about the post-exilic date even though the prose narrative of Job's sufferings was, no doubt, of earlier time. It would appear that the poet used this old narrative to express his problem in his own day. In writing of righteous men of former times we find:

"--Though these three men, Noah, Daniel, and Job,
were in it, they should deliver but their own souls
by their righteousness, saith the Lord God."
(Ezekiel 14:14-20)

The determination of the date of the poem depends upon scholarly research as to the religious ideas, the literary style, and the language of the poet. I believe we may readily discard any older views which may assign the writing of this poem to the period prior to the post-exilic period. Some critics are not completely agreed as to the exact date; however, the conclusion of setting the date at about 400 B.C. can be adequately accounted for.

Gray is in agreement with this view as he finds the entire poem is written from the standpoint of an absolute mono-

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theism which we should not expect before the prophets of the 8th century. The universality of God's activity and knowledge (Psalm 139) is one of the leading thoughts in the speeches of Yahweh. Gray, therefore, concludes the poem was written about 400 B.C.

McFayden agrees on the above-mentioned date as he feels it is practically certain that the poem falls before Chronicles (300 B.C.) as in 1 Chronicles 21:1 Satan is a proper name, whereas in the Book of Job the word is still descriptively referred to as "the Satan."

Professor Kraeling believes that we might possibly infer from

"The caravans of Tema looked
The companies of Sheba waited for them." (6:19)

"that the poem was written when Tema was an important center of trade, at the time of the Aramaic inscriptions of the 6th century, or a little later. Furthermore, our general discussion--has led us to believe that it is a work of the Persian period in which the international milieu, as well as the degree of religious and theological development attuned here would be best comprehended. Additional support for this view may be gained from the study of Ps. 88. It has often been observed that this poem shows affinity with the Book of Job. Ps. 88 is a part of the Korahite Psalter. If Gunkel is right in his claim that the Korahites were still struggling for recognition when the books of Chronicles were completed (about 400 B.C.), then this psalter may have originated 350-300 B.C. Such a date, in the latter part of the Persian period, would also be suitable for the crystallization of the Book of Job." 12

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Almost every scholar who has attempted to expound any theory concerning the poem has made a thorough investigation of the probable date, source, and author, and I believe these few extracts and selected opinions here chosen enable us to conclude that:

- 1) The book is poetry set in a prose framework,
composed by more than one author.
- 2) The poet of the dialogue is unknown beyond our knowledge of his being a learned man who contributed an epic poem to the Old Testament in the writing of the Book of Job.
- 3) The source of the poem is the traditional story of a man called Job, referred to in the book of Ezekiel, and proverbially remembered as the righteous man who believed in God in face of all adversity.
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CHAPTER II

THEME

In consideration of the theme of the Book of Job we must bear in mind that there are two distinctly opposing themes, that of the prologue and epilogue and that of the intervening poem. These two themes are actually a clash between dogma and human experience with the exponents of the opposing convictions fighting for victory.

In the prologue and epilogue the theme is, God rewards those who live virtuously and punishes the sinner with suffering. R.S. Franks interprets the prologue and epilogue by explaining that the traditional view teaches that "a pious man may, in spite of all scrupulosity of life, fall into misfortune through the malice of the Satan, but if he is submissive and patient God will in the end richly reward him."¹

Prophetic Judaism had instilled the faith in a God of absolute justice. Later the wise men of Proverbs had stressed the connection between prosperity and piety.

"He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy." (Prov. 28:13)

Thus we have a firm belief built up that God rewards those who live virtuously and punishes the sinner, which, as mentioned above, is the theme on which the prologue and epilogue of the

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Book of Job is based.

In the prologue we find Job's piety withstanding every test (1:1-2:10) and in the epilogue we find him being rewarded by God (42:10b-17).

The poet conceives the subject of misfortune very differently. He sees the misfortune of the pious as being very common, says Franks. The prevailing doctrines of his age, as set forth in the prologue and epilogue, do not satisfy the poet. To him the whole of the working of God's Providence has become an insoluble riddle. The current theory is represented in the poem by the friends, but denied by Job. The poet, therefore, expresses his views in the character of Job with his "doubt of God, occasioned by the break-up of the orthodox doctrine--". He has Job state the theme of the poem as he asks why the innocent suffer (9:22ff); he restates the theme again when he reasons that at least man can see that this is not right (10:3ff); and he continues to impress the theme on the reader when he says if he were wicked he would not complain (10:15ff). He ponders over this question further as he gives a defense of his own life (chapter 31).

The poem does not consider the importance of personal power or strength of body, which is evident in "Prometheus Bound"; it does not take into consideration any political views of a people such as are evolved in "Paradise Lost"; it

——— Jastrow, "The Book of Job." Pg. 152.

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does not try to prove the striving of man to bring fate within his own control, as in "Faust". But rather it is written for the purpose of protesting against the traditional view that the good man is always rewarded and the wicked punished.

Morris Jastrow believes the aim of the poem is "not to deny Providence, but to enter a protest against the Prophets' assurance of the government of the universe by a Power acting according to the dictation of justice and mercy. This is the gist of the philosophy in Job--a protest."²

In his treatment of "God and Human Suffering--Considered with Special Reference to the Book of Job", Mr. Slater says:

"This great Hebrew poem is interesting from several points of view. Both in the original and in the familiar translation of the Authorized Version, it is a work of rare literary beauty. As an example of Hebrew Literature, it is of especial interest because the writer concentrates on one central theme: the conception of God which lies behind man's different attempts to explain the problem of human suffering."

The theme is of epic significance as it belongs to the period during which it appears, but in another and much deeper sense, it transcends all limitations, is independent of time, and belongs to every age. That is true of Shakespeare, Homer, and all the greatest writings in all the literature of the world.³

Mr. Genung's assertion regarding the poem is that it is a record of a sublime epic action whose scene is the solitary

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soul of a righteous man.

"As far as it appears to the eye, the scene is only an ash heap outside of an Arab city, but to the inner view, it is the soul of man with all its warring, passions, beliefs, convictions. It is the spiritual history of the man of Uz, his struggle and adventure, unknown to sense, but real to faith--."4

In addition to the them given at the outset--the problem of the suffering of the righteous man--other theories have been held as to the possible theme of the poem. Rev. Mr. Kissane considers the problem as one of retribution--"The apparent contradiction between the doctrine of the justice of God and the facts of human experience."

Dr. Stevenson states the theme of the poem of Job as "the revolt of a suffering, helpless man against a pitiless and all-powerful God."⁵

H.W.Robinson suggests that the theme is the problem of disinterested religion. To the question in the prologue, "Doth Job fear God for nought?"(1:9), Robinson believes the answer is in the poem.

A.R.Gordon adds to the diversity of scholarly opinion by saying:

"In the poem the Satan and his cynical assaults on human goodness vanish. It is no longer Job's piety, but God's justice, that is in question. As even Godet admits, 'The Being who is brought to the bar of judgment is in reality not Job, it is Jehovah. The point in debate is not only the virtue of Job;

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John F.Genung, "The Epic of the Inner Life." Pg. 36.

5

Wm. Barron Stevenson, "The Poem of Job." Pg. 45.

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Wm. Barry Stevenson, "The Poem of Job," pp. 45.

it is, at the same time, and in a still higher degree, the justice of God. 'And Job is now the Prometheus who boldly joins issue with the Almighty. The problem of the poem is to reconcile faith in God with the inequalities of His Providence.'⁶

I believe the theme is best summed up by saying:

- 1) The author rejects the traditional belief which he relates in the prologue and epilogue, and which holds the view that the good are rewarded and the wicked punished.
- 2) He, therefore, presents, in the poem, the theme of the problem of the suffering of the innocent.

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CHAPTER III

SATAN

Satan is the chief actor of the prologue of the Book of Job, as portrayed in Chapters 1 and 2, the scenes at the court of heaven and on earth. While he does play an important part in the prologue, he does not appear any further in the book, once he has left the scene.

What is his heritage as a type? His character, and characteristics, have changed drastically as used by authors through the ages.

If we understand clearly the heritage of the character of Satan which the author of the Book of Job contributed to literature, we can appreciate his development at later stages of literature, and we can logically see how he has assumed the magnificent proportions of evil which he develops along the literary highways.

James Hope Moulton has written a fascinating story of Zoroaster, an Eastern Sage, ¹ who taught fire worship and dualism, that is the division of the world between Good (Aharu Mazdah) and Evil (Angra Mainyu). His date is given by the tradition of mediaeval Persia as 660-583 B.C. and it is believed that the Satan of the Book of Job is remarkably like Angra Mainyu. However, Moulton carefully explains that while there are many similarities between the developed pictures of angra Mainyu and Satan, they started from widely distant points

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Moulton explains that the original of Satan is clear in at least two of the three places where he is named in the Old Testament. He is an angel strictly subordinate to Yahweh, whose function is to test man's pretensions to righteousness. However, an examiner whose ruling passion is to plough his candidates is bound to grow suspicious and ill willed.²

Another version of the heritage of this character is carefully traced by Dr. Paul Carus.³ He states that the Israelites must have had a demon not unlike the Egyptian Typhon, for the custom of sacrificing a goat to Azazel, demon of the desert, suggests that the Israelites had just emerged from a dualism in which both principles were regarded as equal.

"And Aaron shall present the goat upon which the lot fell for the Lord, and offer him for a sin offering. But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement over him, to send him away for Azazel into the wilderness." (Lev. 16:10)

This Azazel, Dr. Carus points out, seemed to be a last remnant of prior dualism which changed to a mere recognition of his existence.

A still further theory of the advent of Satan is the belief in God's transcendence and absolute holiness which raised many problems other than that of theodicy. How can such a transcendent God communicate His will to man? A theory of

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Ibid. Pg. 69.

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Old. Ps. 58.

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intermediaries was adopted. Old Israelitic myths about God's angels, as messengers of his will, were utilized. Chaldean, and later Persian, influences were also present. Finally Satan appeared, still merely an instrument in God's hands, but already, in the world outlook of the Chronicler and of the redactor of Job, the great antagonist of man in the court of their common creator.⁴

Just as Satan has developed in characteristics, so we must at all times bear in mind that he is not the same "devil" as pictured by later literary men. For example, Rev. Minos Devine feels that some scholars, in their comment on Satan, have not seen him as he was understood to be by the author of the Book of Job, or the people of that period, but rather "it is clear that this character is read in the light of the New Testament or Milton's 'Paradise Lost.'⁵

In references made to Satan in the Old Testament he is not an independent agent, but the opposer of men because he is the minister of God.

"Curse ye Meroz; said the angel of the Lord." (Judges 5:23)

"And he said; 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with man, and hast prevailed.'" (Genesis 32:29)

These are not the exact characteristics of the Satan of the Book of Job, but they are the forerunners from which he

⁴ Salo Wittmayer Baron, "A Social and Religious History of the Jews." Pg. 106-107.

⁵ Rev. Minos Devine, "The Story of Job." Pg. 272.

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grew. The part of the Bible which deals with this early period of history portrays God, surrounded by a court of ministers who go forth to execute His will on the earth; to bring blessings, curses, and commands of the Lord. These beings were not conceived to be endowed with any character, though by virtue of their activity they may be said to "know all things that are in the earth." (2 Samuel 14:20) They act as God's mouthpiece and instrument.

It is interesting to note that:

In 2 Samuel 24:1 the act is attributed to God.

In 1 Chronicles 21:1 the same act is attributed to Satan.

"And again the anger of the Lord was kindled against Israel, and He moved David against them saying, 'Go, number Israel and Judah.'" (2 Samuel 24:1)

"And Satan stood up against Israel, and moved David to number Israel." (1 Chronicles 21:1)

It is the function of Satan which is predominant rather than the personality. However, after the Exile, there was a greater sense of distance between God and His direct action with men, and we find that Zechariah is the earliest prophet to introduce Satan with the specific duty of testing and disciplining men--as compared to his previous characteristics of bringing blessings, curses, and commands.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him." (Zechariah 3:1)

We must note that there is no antagonism between God and His servant, nor does it appear that Satan is opposite to goodness. In the Book of Job Satan holds much the same posi-

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It is the function of Satan which is predominant rather than the personality. However, after the Exile, there was a greater sense of distance between God and His direct action with men, and we find that Zachariah is the earliest prophet to introduce Satan with the specific duty of leading and misleading men--as compared to his previous characteristics of bringing blessings, curses, and commands.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him." (Zachariah 3:1)

We must note that there is no antagonism between God and His servant, nor does it appear that Satan is opposite to goodness. In the Book of Job Satan holds much the same posi-

tion, though more specific than originally mentioned in Genesis and Judges. His personal standing is only of the slightest consequence while the part he has to play is quite clear. After he completes his mission of trying Job, he disappears for good because he is not important enough to have a permanent place assigned to him in the poem. He is no devil, no Satan of Milton's vintage, no Mephistopheles of Marlowe's or Goethe's pen. The problem is not of evil but of Divine providence. Satan is an adversary only in the sense in which an attorney is adverse to those against whom he defends his client.

And now let us turn to the character of Satan, in detail, as given to us in the Book of Job, and as interpreted by some of the scholarly critics of this book.

"A mocking, detracting, reckless, impudent being, observing and criticizing all things, yet sympathizing with none...his only occupation being apparently to appease the restlessness of an active mind, as well as he can, by incessantly roaming over the earth and observing its affairs."⁶

This descriptive quotation gives a vivid picture of the purpose of Satan in this story. He has also been described more briefly as the Cynic.

It is interesting to note Professor Genung's explanation that the whole movement of the book starts with the cynical question of motive in the words of Satan when he says, "Doth Job fear God for naught?" (1:9) He has interpreted Satan as the accuser who gauges man by his selfish measure and who sees in

⁶ Franklin Genung, "A Guidebook to the Biblical Literature," Laura H. Wild, "A Literary Guide to the Bible." Pg. 222. Pg. 471.

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"A mocking, desecrating, reckless, impudent being, observing and criticizing all things, yet sympathizing with none... his only occupation being apparently to oppose the righteousness of a true mind, as well as he can, by incessantly working over the earth and observing its affairs."

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the best of man nothing intrinsically genuine; nothing higher than self-interest.

Satan is so certain that it is the possessions and comforts that make Job the good man that he is willing to submit the proof of it to a wager. If all these are taken away, Satan believes, Job will renounce "a service that no longer yields re-
turns."⁷ This is the cynical measure of manhood and its motives, believes Satan. The fact that God accepts the wager shows his faith in human nature.

Satan, then is the source of the whole reason for Job's suffering--his arbitrary wager and his cynical indictment so shrewd and sweeping.

His cynicism is directed against the integrity of human nature as typed in the person of Job. In fact, even Jahweh is the object of a cleverly insinuated censure.

"And Satan answered the Lord, and said:
'Sin for skin, yea, all that a man hath
will he give for his life. But put forth
Thy hand now, and touch his bone and his
flesh, surely, he will blaspheme Thee to
Thy face.'" (2:4-5)

The idea of Wisdom, which prevailed at the time established for the writing of this book, was also at stake as a result of this cynicism.

"Doth Job fear God for naught? Hast not Thou
made a hedge about him, and about his house,
and about all that he hath on every side?
Thou hast blessed the work of his hands, and
his possessions are increased in the land." (1:9-10)

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John Franklin Genung, "A Guidebook to the Biblical Literature."
Pg. 471.

The following excerpts are the result of character study made by Professor Genung concerning Satan:

"In sum, Satan--and many a like spirit since--is sure he has unearthed the vulnerable spot in the dealings of God with man and of man's response."⁸

"If Job's piety and righteousness are his shrewdly calculated means of buying God's favor, no less evidently God's favor, as expressed in protection and prosperity, is also in the market buying Job's allegiance. On this score there is nothing to hinder a cynic, judging by his own evil heart, from censuring the whole Divine order, with its imputed arrangement of rewards and punishments, as a refined and clever commercialism, wherein God and man, in watchful detachment from each other, are engaged each in humoring an essential self-interest. The wisdom motive, as we have just seen, is susceptible to such criticism."⁹

The great literary achievement of the author of the Book of Job is that he has made this character assume a definite role of tester of man's integrity in what we have called disinterested religion.

Rev. T.K. Cheyne describes Satan as the adversary who refuses to give human nature credit for pure goodness.¹⁰ He bases this conclusion on the following line (already quoted in this chapter):

"Then Satan answered the Lord, and said: 'Doth Job fear God for naught?'" (1:9)

This character has continued to live in literature and has attained great prominence, notably in English Literature in

⁸ John Franklin Genung, "A Guidebook to the Biblical Literature." Pg. 472.

⁹ Ibid. pg. 475.

¹⁰ Rev. T.K. Cheyne, "Job and Solomon." Pg. 14.

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John Franklin Gennep, "A Guidebook to the Biblical Literature," p. 172.

Idib. p. 475.

Rev. T.K. Cheyne, "Job and Solomon," p. 14.

Marlowe's "Dr. Faustus" and in Milton's "Paradise Lost," and in German Literature in Goethe's "Faust". The name by which he is known has at times changed, but the character and characteristics have remained the same.

Daniel DeFoe has written a valid account of the history of Satan calling his book "The Political History of the Devil". In this book he explains that the most common name by which this character is universally known is "the devil". He defines this word as meaning "the destroyer", and he holds that the name "devil" signifies not only persons but also actions and habits. Of "Paradise Lost" he says:

"Mr. Milton wanting titles of honour to give to the leaders of Satan's host, is obliged to borrow several of his Scripture names and bestow them upon his infernal heroes, whom he makes the generals and leaders of the armies of Hell; and so he makes Beelzebub, Lucifer, Belial, Mammon, and some others to be the names of particular devils, members of Satan's upper house, or Pandemonium; whereas indeed these are all names proper and peculiar to Satan himself". 11

Still other names for Satan are Angra Mainyu, already mentioned in connection with Indian Folk Lore; the serpent of the Book of Genesis; and Mephistopheles of Marlowe's "Dr. Faustus".

As this character has lived through the ages, he has become synonymous with the idea of evil. As early as the production of the New Testament Satan begins to assume an evil spirit, says Professor Genung, who

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attached to no father of spirits to steady him and give him principle, all his regards centre in self-gratification; having no goal beyond the present, he lives simply to appease the restlessness of the moment. So we find him, a mocking, detracting, reckless, impudent being....caring for no sufferings, responding to no deep movements of heart,---what Goethe calls a 'schalk'".¹²

Professor Genung explains that in his first account of himself Satan betrays the lack of dignity and stability which Goethe has taken as the basis for his portrayal of Mephistopheles. As a result of the following passage, Professor Genung has interpreted Satan as a wandering spirit, not attached to any allegiance, with his only occupation being to appease the restlessness of an active mind as well as he can, by constantly roaming over the earth and observing its affairs.

"And the Lord said to Satan 'Whence comest thou'
And Satan answered the Lord and said,
'From roaming to and fro in the earth, and
from walking up and down in it.'" (1:6-8)

Briefly viewing the development of Satan from the time of the Book of Job, we find that whereas in this book he is a minister and not an opponent of God (4th century B.C.), he emerges in the 16th century with the title of Mephistopheles, as a minister of Lucifer, "arch-regent and commander of all spirits", whose torment is to be hopelessly bound in the constraint of serfdom to evil.¹³

When he re-appears in the 17th century with the title of

¹²

John F. Genung, "The Epic of the Inner Life." Pg. 33.

¹³

Maximillian Rudwin, "The Devil in Legend and Literature." Pg. 11.

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12 John F. Gennep, "The Epic of the Inner Life," Pg. 33.
 13 Maximilian Rubén, "The Devil in Legend and Literature,"
 Pg. 11.

Satan in Milton's "Paradise Lost", he is "a spirit worthy once to be an angel of light, endowed with great powers of mind and heart"¹⁴ who has fallen.

"When God's decree went forth that every knee in heaven should bow to Messiah as reverently as to God, Lucifer resented the revelation that he no longer stood second only to God in heaven and he was jealous for his privileges. He stirs up a rebellion and chooses war with God. He no longer is the trusted archangel of heaven but becomes Satan, God's adversary."¹⁵

One scholar strongly asserts that "The Miltonic Satan is the greatest personification of evil in all Christian poems."¹⁶

When this character appears in the 18th century, he appears once more with the title of Mephistopheles in Goethe's "Faust". Here he "embodies the modern conception of the spirit of evil, the spirit of denial, of cynicism, of disillusionment, and of scorn for those who continue to strive for ideal ends in contrast to Faust who is the impetuous student eager to pierce at once to the inner secret and meaning of things."¹⁷

Reverting to the Book of Job we find that the opening chapter reveals Satan's character in direct contrast to Job's. (1:8-11) The character of Job is one of a true and upright man. In contrast, Satan's character is one which has no allegiance outside of self, not able to understand unselfishness, and asks if there is such a thing as goodness without thought of

¹⁴

Marianna Woodhull, "The Epic of Paradise Lost." Pg. 263

¹⁵

Ibid. Pg. 263.

¹⁶

Maximillian Rudwin, "The Devil in Legend and Literature."Pg.10.

¹⁷

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¹² Marianne Woodhuil, "The Epic of Paradise Lost," p. 283

¹³ Ibid. p. 283.

¹⁴ Maximilian Rindler, "The Devil in Legend and Literature," p. 11.

¹⁵ Ibid. p. 10.

reward in the world.

"Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face."(1:10-11)

Goethe attributes this same waging disposition to Mephistopheles.

"The Lord--Though still confused his service unto Me,
I soon shall lead him to a clearer morning.
Sees not the gardener, even while buds his tree,
Both flower and fruit the future years
adorning?"

Meph. --What will you bet? There's still a chance
to gain him
If unto me full leave you give,
Gently upon my road to train him!"¹⁸

The evolution of Satan has been cleverly depicted by David Masson in his book titled "The Three Devils." He believes that Milton set himself to the task of describing the ruined Archangel as he may be supposed to have existed at the period of creation when he had hardly decided his own function, "as yet warring with the Almighty or in pursuit of a gigantic scheme of revenge, traveling from star to star." When he comes to Goethe, he believes that the author poetically assumed the device of the same scriptural proposition but that he set himself to the task of representing the spirit of evil as it existed 6000 years later, "no longer gifted with the same powers of locomotion, or struggling for admission into this part of the universe, but plying his understood function in crowded cities

¹⁸ David Masson, "The Three Devils." Pg. 46ff.

J. Wolfgang Von Goethe, "Faust." Pg. 11.

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"Then hast blessed the work of his hands, and his
possessions are increased in the land. But put
forth thy hand now, and touch all that he hath,
surely he will blaspheme thee to thy face." (11:10-11)

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8000 years later, "no longer gifted with the same powers of
locomotion, or struggling for admission into this part of the
universe, but giving his undegraded function in crowded cities

and on the minds of individuals."¹⁹ He had a real allegorical meaning with Goethe to typify the Evil Spirit in modern civilization. We might note that Satan (in "Paradise Lost") is to be studied by following his progress; Mephistopheles by attending to his remarks.

In addition to the mere hankering after action, there has grown up in Satan's mind a love of power. So once again, in comparison, we note that Satan of the Book of Job is the messenger of God---tester of man; Satan of "Paradise Lost" is the ruined Archangel deciding his future function in order to more thoroughly impregnate this one; Mephistopheles is the same being after the toils of 6000 years in his new vocation. He has grown smaller, meaner, and more ignoble, but a million times sharper and more clever.

David Masson sums up this view in the following remarks:

"Milton's Satan and Goethe's Mephistopheles are literary performances; and for what they prove, neither Milton nor Goethe need have believed in a devil at all." 20

Satan, or the devil, as a literary figure, is one of our author's very fine contributions to literature in his own portrayal as well as a forerunner of the above mentioned. As a dramatic figure, we presuppose a personal character having certain corporal attributes, and having certain things to do. This, I believe, has already been made clear. Therefore, to

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David Masson, "The Three Devils." Pg. 46ff.

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Ibid. Pg. 47

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CHAPTER IV

1-Satan has his origin in primitive folk lore of evil as compared to good. Learning the contribution of the
2-When he appears in early Biblical literature, he is one of the general assembly of angels, in any case, who brings blessings, curses, and commands of the Lord. In itself, is a contribution to literary art.

3-In the Book of Job he assumes the definite role of "the adversary" and "the cynic." to which the modern reader
4-In later literary development Satan becomes the author synonymous with evil. Eliphaz, the Temanite; Bildad, the Shuhite; and Zophar, the Beemathite. The prefixes of home-towns indicate to the reader that these three individuals were not neighbors in the sense that they came from the same town, but rather that they each came from a different locality and, therefore, represent individual views--orthodox views stressed from three different angles.

Eliphaz came from Teman, therefore he represents a certain distinction for wisdom, as Teman was noted for producing wise men.

"Of Teman thus saith the Lord of Hosts:
Is wisdom no more in Teman?" (Jeremiah 49:7)

The authenticity of the other two cannot be so clearly traced; however, from the contents of the speeches, scholars have described Bildad as the advocate of tradition and Zophar as the man of dogma. This can best be seen through the de-

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CHAPTER IV

THE THREE FRIENDS

Many views have been held concerning the contribution of the three friends of Job to the poem as a whole. Whichever conclusion one may accept as most satisfactory, I believe, in any case, that these friends constitute scholarly literary portrayal which, in itself, is a contribution to literary art.

Detailed description of Old Testament Literature is, obviously, of a different nature from that to which the modern reader is accustomed. In introducing these characters, the author describes them as Eliphaz, the Temanite; Bildad, the Shuhite; and Zophar, the Naamathite. The prefixes of home-towns indicates to the reader that these three individuals were not neighbors in the sense that they came from the same town, but rather that they each came from a different locality and, therefore, represent individual views--orthodox views stressed from three different angles.

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tailed examples in the following paragraphs.

While they reveal their ideas by stressing wisdom, then tradition, then dogma, combined they represent a well-rounded orthodox view of the problem of suffering. The author has done this intentionally so that he might express his more skeptical views of the problem in the replies of Job. As a skeptic, the author unfolds the poem in dramatic dialogue, proving his point by sharp contrast.

Considering the role of the three friends in the light of scholarly research, we find Oesterley and Robinson holding that the three friends contribute nothing towards solving the problem, while Job himself does make progress. It appears that the author skilfully accomplishes the progress of Job as he replies to each of the pieces of conversation offered in the cycles of speeches.

Eliphaz speaks of the justice of God and the blessings which follow repentance. (Chapters 4 & 5) and in reply Job issues forth a cry of pain because his suffering is unbearable and his tortured body forces him to cry out in agony.

"Oh that my vexation were but weighed,
And my calamity laid in the balances altogether!
For now it would be heavier than the sand of the
seas;
Therefore are my words broken.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up;
The terrors of God do set themselves in array
against me. (6:2-4)

Yea, thou shalt be steadfast, and shalt not fear;"
(11:13-15)

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against me. (3:2-4)

Bildad speaks in defense of God's righteousness, saying in orthodox conviction that Job's children were sinners and have, therefore, met their doom. In accordance with the law of divine justice, he tells Job that he will again enjoy happiness while the wicked will perish.

"If thy children sinned against Him,
He delivered them into the hand of
their transgression."(8:4)

"Behold God will not cast away an innocent man,
Neither will He uphold the evildoers;
Till He fill thy mouth with laughter,
And thy lips with shouting."(8:20-21)

Job is more in anguish because, in that case there is no hope for either a fair trial or an appeal.

"How much less shall I answer Him,
And choose out my arguments with Him?
Whom, though I were righteous, yet would I not
answer;
I would make supplication to Him that contendeth
with me.
If I had called, and He had answered me;
Yet would I not believe that He would hearken
unto my voice--
He that would break me with a tempest
And multiply my wounds without cause;
That would not suffer me to take my breath,
But fill me with bitterness.
If it be a matter of strength, lo, He is
mighty!
And if of justice, who will appoint me a
time?"(9:14-19)

Zophar urges Job to submit since he cannot reach God.

"If thou set thy heart aright,
And stretch out thy hands towards Him--
If iniquity be in thy hand, put it far away,
And let not unrighteousness dwell in thy tents--
Surely then shalt thou lift up thy face without
spot;
Yea, thou shalt be stedfast, and shalt not fear;"
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"If thou set thy heart aright,
And stretch out thy hands towards Him--
It shall be in thy hand, but it is far away,
And let not wickedness dwell in thy tent--
Surely thou shalt thou lift up thy face without
spot;
Yes, thou shalt be stedfast, and shalt not fear."
(11:13-15)

At this point Job is aroused to where he feels possibly some day he may have a chance to state his case before God.

"Notwithstanding I would speak to the Almighty,
And I desire to reason with God."(13:3)

Thus Job progressed from doubt to certitude, or at least to inward peace, as a result of these orthodox views.

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Professor McFayden implies that the author referred to Ezekiel in his philosophy when maintaining that man did not suffer for the sins of his father. (Ezekiel 18:1-9) And with this philosophy the author exposes the inadequacy of the doctrine of the orthodox friends who, in the main, represent Eliphaz with his appeal to revelation;
Bildad with his appeal to tradition;
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Professor Bewer, in agreement with this view, says "the friends represent the accepted teaching that all suffering is ultimately due to sin."

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Professor Baldwin explains that Eliphaz represents the prophetic type of Hebrew sage, relying on divine inspiration

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John Edgar McFayden, "Intro. to the Old Testament."Pg.264ff.

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Julius A.Bewer, "The Literature of the Old Testament."Pg.216ff.

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⁴
Edward Chauncey Baldwin, "Types of Literature in the Old Testament." Pg.136.

At this point Job is aroused to where he feels possibly some day he may have a chance to state his case before God.

"Henceforth I would speak to the Almighty,
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1. John Edgar McFadyen, "Intro. to the Old Testament," pp. 264-11.

2. Julius A. Bower, "The Literature of the Old Testament," pp. 218-11.

3. George Buchanan Gray, "A Critical Intro. to the Old Testament."

4. Edward Cunningham Baldwin, "Types of Literature in the Old Test-
ament," pp. 118-119.

received through dreams and visions; Elidab is typical of
 Elidab teaching, citing as his authority the general consent
 of mankind; while Zohar, the dogmatist, makes unsupported
 assertions which allow Job to refute the Elidab's arguments.
 Professor Baldwin, writing of the Book of Job as dramatic
 literature, reminds the reader that the debate may seem incon-
 clusive to the modern reader, which is accounted for by the
 fact that this is an oriental debate, by an oriental poet
 "who cared far less about pure reasoning than he did about
 presenting dramatically the history of a soul at grips with
 the most baffling of human problems---that of reconciling the
 idea of an omnipotent and benevolent God with the unmerited
 suffering of his creatures."

Elidab has sometimes been called a mystic on the strength

of the following lines:

"Now a word was softly brought to me,
 And mine ear received a whisper thereof.
 In thoughts from the vision of the night,
 When deep sleep falleth on man,
 Fear came upon me, and trembling,
 And all my bones were made to shake.
 Then a spirit passed before my face,
 That made the hair of my flesh to stand up.
 It stood still, but I could not discern the
 appearance thereof;
 A form was before my eyes;
 I heard a still voice;
 Shall mortal man be just before God;
 Shall a man be pure before his Maker?" (4:12-17)

Elidab has sometimes been called a traditionalist on the

strength of the following lines:

"For inquire, I pray thee, of the former generation,
And apply thyself to that which their fathers have
searched out---
For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow---
Shall not they teach thee, and tell thee,
And utter words out of their heart?"(8:8-10)

Zophar holds out hope, if Job will reform. He concludes,

"The friends have some individuality, at least
Eliphaz and Bildad have, beyond their chief
service which is to present current doctrine
effectively and to goad Job on in his long
struggle towards a God in whom his soul can
rest. Viewing the book as the story of Job's
inner life, one finds more progress in the
cycles of speeches than when these are con-
sidered as a debate."

A further interesting comment on the cycle of speeches is
made by Morris Jastrow, who seems convinced that all the argu-
ments of the friends, and the counter arguments of Job, are
presented in the first series, which is made up of Chapters 3-14.
He believes that the following two cycles of speeches, rather
than being progressive development of the argument are merely
variations on a few melodies, and that "the literary superior-
ity of the book lies, next to its superb style and its splendid
poetry, precisely in the skilful manner in which these varia-
tions are handled." He sums up the argument of Chapter 3-14 as
being four in number, namely:

- 1-God is just.
- 2-Job must have committed some wrong.
- 3-When suffering comes, one must throw one's self upon
the mercy of God.
- 4-The wicked may flourish for a while, but always in
the end meet their doom.

"For I have, I pray thee, of the former generation,
And apply myself to that which their fathers have
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These are all introduced in the first series of speeches, Jastrow believes, and then elaborated in the second and third. As an example, he mentions that Eliphaz, in the second speech (15:7-16), enlarges on the impossibility of penetrating to the essence of things, which Bildad (11:7-9) has already emphasized. Jastrow gives other detailed examples of this kind of repetition in his treatment of this subject.⁷

Professor Genung very briefly states that the friends represent, according to their individual temperaments, the current and conventional thinking of their day. He adds very descriptively, "and this, as the gist of their discussion reveals, is of the Wisdom mood and strain."⁸

In this portion, as well as elsewhere in the Book of Job, research scholars have given reason to believe that more than one author worked on the poem. Jastrow gives, as an example, the third cycle of speeches in which Zophar's speeches are rearranged by later editors with the intention of assigning to Job the orthodox sentiments such as would naturally emanate from Bildad and Zophar.⁹

By way of definition of this section of the poem, may I add that the dialogue in which the three friends and Job are the dramatis personae is generally known as "the argument".

⁷ Ibid. Pg.72ff.

⁸ John F. Genung, "The Guidebook to the Biblical Literature." Pg.472.

⁹ Morris Jastrow, "The Book of Job." Pg. 71

These are all introduced in the first series of speeches, Jaatrow believes, and then elaborated in the second and third. As an example, he mentions that Bilhad, in the second speech (15:7-13), charges on the impossibility of penetrating to the essence of things, which Bilhad (11:7-9) has already emphasized. Jaatrow gives other detailed examples of this kind of repetition in his treatment of this subject.

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By way of definition of this section of the poem, may I add that the dialogue in which the three friends and Job are the dramatic personae is generally known as "the argument."

- 7 Ibid. p. 721.
- 8 John F. Gennep, "The Bible as the Biblical literature."
- 9 Morris Jaatrow, "The Book of Job," p. 71.

And this argument, or dialogue, consists of three cycles of speeches in which first one and then another of the friends speak, with Job replying in each case. The generally accepted division of the cycles is as follows:

Chapter 3-14. First cycle.
 15-21. Second cycle.
 22-28. Third cycle.

In spite of the various differences of opinion and findings of scholars, the completed form of the Book of Job as we now have it forms a harmonious whole and presents many human views of a problem to which man has not yet found one conclusive answer. And in summarizing the literary contribution of the three friends in the Book of Job, we note:

1) The three friends represent three individual points of orthodox beliefs very artistically described:

A) Wisdom B) Tradition C) Dogma

2) Combined, the three friends form the view of a static orthodoxy as contrasted to the view of progressive skepticism.

3) The whole dialogue is skilfully handled in three cycles of speeches, containing arguments by the friends and counter-arguments by Job, which together form a harmonious poem.

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CHAPTER V

ELIHU

Elihu enters into the poem in chapters 32 through 37. He is hitherto unknown, a young man full of words and full of wrath. A short prose preface (32:1-5) explains that he finds himself compelled to intrude into the argument in order to rebuke Job for having justified himself rather than God, and the three friends for having condemned Job although they could not refute his arguments. He has withheld speaking in favor of his elders. He explains, however, that he can no longer allow the restraint imposed upon comparative youth to prevent him from making his contribution. He speaks at length by means of introduction in the attempt to convince his listeners that he has something to say in spite of his youth. The fact that he is orthodox may help explain the reason that he does not offer any new viewpoints. However, he is characteristic of youth--solemnly believing he is speaking as God's messenger--self confident, assuring Job he is not at the mercy of hard dogmas and pitiless logic, but always in the hands of a wise, merciful Creator. All of these characteristics add up to give a human touch to a tragic story.

In agreement with the verdict of the majority of modern scholars, I am inclined to believe that the Elihu speeches are not an integral and original part of the poem. However, harking back to the theme of this treatise, which asserts the Book of Job to be a contribution to literature, I am convinced

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that the Elihu speeches are a literary masterpiece.

Possibly Job without the Elihu speeches would be artistically more perfect, however, the speeches separated from the poem would not have the same significance. Therefore, let us proceed on the assumption that the Elihu speeches are an integral part of the Book of Job as we now have it.

Miss Helen Nichols¹ has made a minute research of the composition of the Elihu speeches and finds that scholars previous to the nineteenth century did not question the genuineness of the speeches. Stuhlmann, 1804, was the first to suggest that they formed a later addition to the poem. For reference to the older view she cites Theodore of Mopsuestia as a heretic who found Elihu's words more offensive than those of the three friends. And she goes back to the year 1140 in citing Rabbi Abraham Ibn Ezra as expressing the opinion that the true solution of the problem is to be found in Elihu's words. She concludes that it remained for the nineteenth century to question his place in the book and that from then until the present the discussion of the Elihu speeches has been largely concerned with the question of their genuineness.

Professor Pfeiffer² explains that critics have come to regard the Elihu speeches (chapters 32-37) as a supplement to the original poem because of lack of connection with the rest of the book and because Elihu fails to contribute to the solution of

¹ Helen Hawley Nichols, "The Composition of the Elihu Speeches." Pg. 12ff.

² Robert H. Pfeiffer, "Intro. to the Old Testament." Pg. 668ff.

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Pg. 127.

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the problem or give the author's conclusion. He believes

"The author of the speeches of Elihu was so shocked after reading Job in its original form that he felt the urge to write a refutation," which these speeches are, "with the arrogant tactlessness and impertinent self-assurance characteristic of some champions of traditional orthodoxy."

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In similar viewpoint, Professor Bewer³ explains that later generations did not grasp the poem of Job's thought nor could they understand his courage. They thought he was presumptuous and considered himself righteous before God. Because it seemed incredible to a later poet that Job should have won the debate, he added the long Elihu speeches. "In order to get the original impression and feel the power of the poem, we must omit the Elihu speeches and give ourselves directly to the grandeur of the appearance and answer of God to Job," is Professor Bewer's conclusion.

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Dr. Kraeling⁴ goes a step further in analyzing the Elihu speeches. He feels that the editor who added this section also inserted 22:2-11, 21-30, since this section, by emphasizing Job's actual wickedness, affords a good reason for his sufferings. In this trend of thought he adds that it is also conceivable that the "thou pieces", in which Job admits his sinfulness, were also added to meet the need of counteracting the perfectionism of Job that was directly rebuked by the Elihu editor. (7:1-10, 12-21; 9:25-31; 10:1-22; 13:23-27)

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Julius A. Bewer, "The Literature of the Old Testament."Pg.316ff.

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Emil G.Kraeling, "The Book of the Ways of God." Pg.204-205.

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3 Julius A. Bower, "The Literature of the Old Testament," p. 215ff.
4 Emil O. Kraeling, "The Book of the Ways of God," pp. 204-205.

Professor Schmidt believes these speeches form a very distinctly marked section by themselves by a later and inferior writer than the author of the dialogues and that these speeches are "utterances of a pompous, self-conceited, and rather tedious young fellow, who virtually repeats the arguments already advanced." He has paraphrased the Elihu speeches under the following headings:

Chapter 32: Elihu is introduced as a younger man who waited to speak, but no longer could restrain his wrath against Job because he made himself more just than God, and against his friends because they found no answer.

Chapter 33: Cause and purpose of suffering.

Chapter 34: Divine justice.

Chapter 35: Apparent unprofitableness of piety.

Chapter 36: Desirability of submission to the merciful, just, and irresistible rule of God.

Reverend Minos Devine seems to have expressed clearly the views of the greatness of Elihu's character when he writes:

"The mystery of the Divine purpose is not to be revealed, but it fell to Elihu, as the representative of a new school of enquiry, to teach a theory of the Divine government which has stood the test of time. Life is not an adventure but a discipline, and pain, overruled by almighty wisdom and love, becomes a means of education for the perfecting of the human spirit."⁶

With reference to this above-mentioned idea of suffering

5

Nathaniel Schmidt. "Messages of the Poets." Pg. 187-188.

6

Rev. Minos Devine, "The Story of Job." Pg. 210. Ps. 145.

being disciplinary, Professor Baldwin discovered that this particular solution of the problem was popular in later Judaism through the words of Deutro-Isaiah, and that it was also familiar to the ancient world as seen in the works of Aeschylus, the Greek dramatist of the third century who held the view that suffering teaches. He concludes that this has remained a popular theory through all of the Christian centuries.⁷ "This explanation of the mystery of pain has appealed to the religious poets especially."

Thus, the author of Elihu has contributed a theme to literature which has been accepted and reworded by successive literary men.

In summing up this chapter, what do we make out of the character of Elihu? The answer is this:

- 1) Elihu is, no doubt, the work of an author other than the one who wrote the remainder of the poem; however, he is to us an accepted part of the Book of Job as we have it today.
- 2) Elihu is a young man who appears only in Chapters 32-37 to express his views on the problem of suffering.
- 3) He adds to the poem a human touch of self-confidence of youth.

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Edward Chauncy Baldwin, "Types of Literature." Pg. 145.

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2) Elina is a young man who appears only in Chapters 32-37 to express his views on the problem of suffering.

3) He adds to the poem a human touch of self-confidence of youth.

4) He also adds an additional orthodox view--

suffering is disciplinary--and this has been

a contribution to literature as it has been

used as a theme by later writers.

In considering the character of Job, it is necessary to keep in mind the unique composition of the Book of Job which has been discussed in the first chapter of this thesis. (Page 3 ff.) It is also necessary to keep in mind the fact that the purpose of the book is to protest against the traditional view of the prose story, namely that the good man is always rewarded and the wicked punished.

In the prose folktale Job is portrayed as a man of exemplary virtue and piety, blessed by God with lavish material possessions and with a fine family, seven sons and three daughters.

His piety withstands every test. (1:1-2:10) When ruin sweeps away his wealth and his children, "Job does not succumb to disaster, his spiritual integrity finding expression in words that enshrine the faith of Israel through the ages."

"The Lord gave, and the Lord hath taken away:
Blessed be the name of the Lord." (1:21)

When he is smitten with bodily disease and his wife tells him to "blaspheme God and die," he still shows faith in God as he answers:

"What? shall we receive good at the hand of God,
and shall we not receive evil? For all this did
not Job sin with his lips." (2:10)

As a result of this characterization Job has been remembered proverbially as the patient man. Robert Browning includes

Dr. Victor E. Reichert, "Job," Intro. xv.

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Job, the patient man, in his poem "Fra Lippo Lippi". The painter in this poem, telling of the changes he would make in the art, says:

"And Job, I must have him there past mistake,
The man of Uz (and Us without the z,
Painters who need his patience.)

Job of the poem is the very antithesis of orthodoxy or conventionality which is obvious in the prose story. The creation of Job in the poem embodies some of the finest characteristics of scholarly literary achievement.

Man's developing knowledge is understood through the character of Job. Some scholars hold that there are three main stages distinguishable and each stage presents its own views of the problem, through which Job's character develops. Mary Ellen Chase says, "one becomes aware of four separate and distinct stages through which he passes as he speaks,"² specifying chapters 7, 10, 13 and 14, "and his affirmation of his faith in chapter 19."

"First of all, in bitter complaint he accuses God of setting a watch over him as He would set a watch over a sea or a whale and of terrifying him by dreams at night. Secondly, he boldly proclaims his innocence which he says God knows as well as he does. In the third stage of self-justification before God: 'Though He slay me, yet will I trust in Him'.(13:15) And in the fourth, he proclaims not only his faith but his hope that he may be vindicated by God Himself after his own death."³

George Meredith used this theme--there is nothing the body

²

Mary Ellen Chase, "The Bible and the Common Reader." Pg. 210.

³

Ibid. Pg. 210

suffers that the soul may not profit by. Thus, in his novel, "Diana of the Crossways," he makes us aware of the epic quality of this theme after more than eighteen centuries from the time that it appeared in the poem of Job.

As further example, William Wordsworth exemplifies this same theme of struggle and pain as inevitable conditions of progressive life.

"Dust as we are, the immortal spirit grows
Like harmony in music; there is a dark
Inscrutable workmanship that reconciles
Discordant elements, makes them cling to-
gether
In one society. How strange that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a
part,
And that a needful part, in making up the calm
existence that is mine when I
Am worthy of myself!"⁴

⁵
Fleming James has the following to say concerning the growth and development of Job. He believes that Job was convinced that above all things else one must be honest with God. He feels God understands that a man does not mean all that he says under strain of great torture.

"Oh that my vexation were but weighed,
And my calamity laid in the balances altogether!
For now it would be heavier than the sand of the seas;
Therefore are my words broken." (6:2-3)

Job wants sympathy rather than lectures from his friends.

"Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.

⁴

William Wordsworth, "The Prelude" Lines 86-96.

⁵

Fleming James' "Personalities of the Old Testament." Pg. 515.

Why do ye persecute me as God,
And are not satisfied with my flesh." (19:21-22)

He turns to God, and we see his love breaking through the storms of his indignation as the poem progresses.

"Oh remember that my life is a breath;
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more;
While Thine eyes are upon me, I am gone." (7:7-8)

"Thy hands have framed me and fashioned me
Together round about; yet Thou dost destroy me!
Remember, I beseech Thee, that
Thou hast fashioned me as clay;
And wilt Thou bring me into dust again?" (10:8-9)

"Oh that Thou wouldst hide me in the nether-world,
That Thou wouldst keep me secret,
until Thy wrath be past,
That Thou wouldst appoint me a set time,
and remember me!--
If a man die, may he live again?
All the days of my service would I wait,
Thou wouldst call, and I would answer Thee;
Thou wouldst have a desire to the work of
Thy hands." (14:13-15)

"Oh earth, cover not thou my blood,
And let my cry have no restingplace.
Even now, behold, my Witness is in heaven,
And He that testifieth of me is on high.
Mine inward thoughts are my intecessors,
Mine eye poureth out tears unto God;
That He would set aright a man contending
with God,
As a son of man setteth aright his neighbour!"
(16:18-21)

"But as for me, I know that my Redeemer liveth,
And that He will witness at the last upon the dust;"
(19:25)

"Oh that I knew where I might find Him,
That I might come even to His seat!" (23:3)

"For He knoweth the way that I take;
When He hath tried me, I shall come forth
as gold." (23:10)

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"For He knoweth the way that I take:
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as gold." (27:10)

"Oh that I had one to hear me!--
 Lo, here is my signature, let the
 Almighty answer me--
 And that I had the indictment which mine
 adversary hath written!
 Surely I would carry it upon my shoulder;
 I would bind it unto me as a crown.
 I would declare unto him the number of my steps;
 As a prince would I go near unto him." (31:35-37)

The Ideal Wise Man is exemplified in the person of Job.

6

Fleming James expresses the thought that this poem was written as a criticism of the teachings of the wise men of Proverbs.

"Behold, the righteous shall be recompensed in the earth, how much more the wicked and the sinner." (Proverbs 11:31)

7

John F. Genung describes Job as a sage among sages because his eminence in life has made him so.

"Behold, thou hast instructed many
 And thou hast strengthened the weak hands.
 Thy words have upholden him that was falling,
 And thou hast strengthened the feeble knees." (4:3-4)

He concludes that because of this characteristic the book itself has been classified in the category of Wisdom Books.

There is apparently a negative and an affirmative element in the poem of Job. The negative element is what the Divine order is not. This is what is involved in Job's bewildered interrogation of his unmotivated affliction. He has been a sage, one expert in Wisdom lore, and had never interpreted God's dealings with man other than the accepted Wisdom philosophy dictated. But now that this experience has come along and the

6

Ibid. Pg. 515.

7

John F. Genung, "A Guidebook to the Biblical Literature." Pg. 472

"On that I had one to bear me--
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And that I had the indignant which mine
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Divine stroke is upon him, he looks for friendship and sympathy and finds that they fail him.

"To him that is ready to faint kindness is due
from his friends," (6:14)

Professor Fowler expresses the view that Job is the symbol of suffering as "Job mirrors the struggles of brave, true men and women today, as well as in the fourth century before Christ."⁸ He believes that as an argument Job is negative because it demolishes the theory that righteousness on the one hand and health, wealth, and honor on the other are always proportionate. He feels "perhaps that is all the intellectual achievement that ought to be demanded of any one writer, but that accomplishment is not what makes the book a great poem.⁹ Job like all true literature, is an interpretation of life."

"Job is a type of righteous man in affliction--not merely in the land of Uz, but wherever on the wide earth tears are shed and hearts are broken.--The book is simply an expression of the conflicting thoughts of an earnest, warm-hearted man on the great question of suffering."¹⁰

In the opening pages of his book which deals with the poem of Job, Mr. Lippert says that the man Job is of all ages, man struggling for the quest of God, praying because God is the passion of his being.

⁸ Henry Thatcher Fowler, "A History of the Literature of Ancient Israel." Pg. 335

⁹ Ibid. Pg. 335. "A Guidebook to the Biblical Literature." Pg. 472

¹⁰ Rev. T.K. Cheyne, "Job and Solomon." Pg. 100.

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Henry Thacker Fowler, "A History of the Literature of Ancient Israel," Pg. 355

Idib. Pg. 355.

Rev. T.K. Chaynes, "Job and Solomon," Pg. 100.

"He is the passionate seeker after truth, who shrinks from no worldly phenomenon and from no revolution of his own heart; and who must throw off from his soul just once everything he has lived through and suffered; speaking straightforwardly and without shame, neither sparing himself nor shrinking away from God.-- He struggles for the good, and feels in so doing that this is the prey of evil. As he reflects he grows more and more uncertain; when he strives he always loses courage; and yet he cannot help reflecting and striving."¹¹

Philosophers and poets have struggled with the problem of Job through the ages. Aeschylus, at a period approximating that of the Book of Job, was one of the earliest to present it, and Robert Browning, of our own period, is one of the best of recent years to use this problem as a theme in literature.

It is difficult to ascribe characteristics to Job, as one of the dramatis personae, which do not also belong to the theme of the poem as a whole.

Professor Genung believes "the meaning of the book is Job himself, perfect and upright, in devout manhood, and in spite of uttermost trial remaining so."¹²

I believe there is no positive answer or solution that the poet gives which can be universally accepted by all scholars and critics. However, some very noteworthy conclusions have been drawn.

Rev. T.K.Cheyne believes the answer is in its sublimely epic quality.

¹¹

Peter Lippert, "Job the Man Speaks with God." Pg. 96.

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He is the passionate seeker after truth, who shrinks from no worldly phenomenon and from no revolution of his own heart; and who must throw off from his soul just once everything he has lived through and suffered; speaking straightforwardly and without shame, neither sparing himself nor shrinking away from God. He struggles for the good, and feels in so doing that he is the prey of evil. As he reflects he grows more and more uncertain: when he arrives he always loses courage; and yet he cannot help reflecting and striving."

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II
Peter Hirsch, "Job the Man Speaks with God," p. 96.
John F. Gervinus, "A Guidebook to the Biblical Literature," p. 475.

"The answer is made not in terms of a debate or of an ordered theory but in the living terms of a man who is true to his sense of the divine and honest with himself. That is its sublimely epic quality."¹³

Professor Pfeiffer explains the solution to the problem very satisfactorily in the following excerpt:

"In view of God's inscrutable transcendence and man's limited understanding, a solution of the problem of theodicy is impossible. The author of Job, therefore, recognizes that the only rational solution that God is almighty but not just cannot be a final solution. God's nature and wisdom can only be imperfectly known from 'the outskirts of his ways', but in their full reality are a mystery. Who knows?

Man's miseries may have an incomprehensible purpose in the scheme of things or, if such is not the case, they are so infinitesimal in the cosmos that they can hardly mar the perfection of God's creation and the character of the Creator. Such was perhaps the final conclusion of our author."¹⁴

While we do not find Job a patient man in the poem, I believe Robinson's view is interesting as he notes, "There may be no logical answer, but the sufferer, in seeing God, gains patience and spiritual contentment." He concludes that Job gives the answer to the question "Doth Job fear God for nought?" as he suffers to prove disinterested religion is reality. (See chapter 2)

Most recently Dr. Liebman expressed this answer to the theme, which seems much in agreement with the view held by Dr. Pfeiffer.

¹³

Rev. T. K. Cheyne, "Job and Solomon." Pg. 109.

¹⁴

Robert H. Pfeiffer, "Introduction to the Old Testament." Pg. 707

"Little man you want to know Me, the creative mind of the Universe; You seek to deny Me, the creative power in all of life? Where were you little mortal, when I fashioned the foundations of the earth.---Job grows humble beginning to recognize what colossal arrogance it is for such a tiny flame as man to rebel---"15

Franks concludes that the poet has given a double solution to the problem. First, the personal solution of faith, "the will to believe":

"But as for me, I know that my Redeemer liveth,
And that He will witness at the last upon the
dust." (19:25)

and second, the wider solution to be found in turning from contemplation of God in history to that of God in nature where His Providence is, at least, visible.

"We are left, therefore, with Job bowing in humility before the greatness of God, and thence deriving a kind of freedom and ability to bear his fate."¹⁶

I believe that such characterization as I have set forth, and which I shall summarize here, concerning the person of Job, is epic in quality and, therefore, a great contribution to literature of all ages and all countries.

- 1) Job is the symbol of "every man" who questions the mystery of suffering of the righteous.
- 2) Job proves that man develops through knowledge and understanding. Whereas he was at first rebellious and in doubt, he reaches a funda-

15

Dr. Joshua Loth Liebman, "The Value of Judaism for the 20th Century."

16

R.S.Franks, "Peake's Commentary on the Bible." Pg. 346 ff.

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Dr. Joseph Jobb Ishman, "The Value of Job for the
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R.B. Franka, "Franka's Commentary on the Bible." Pg. 346 ff.

mental belief in God even if he does not yet have complete understanding.(19:25)

He realizes that while he previously had a close feeling with God, it is temporarily gone.(29:2)

While he does not have any intellectual answer to his problem, he has found a satisfactory solution in a mystical relation with God.

"Therefore have I uttered that which
I understood not,
Things too wonderful for me, which I
knew not."(42:3)

"I had heard of Thee by the hearing of
the ear;
But now mine eye seeth Thee."(42:5)

It is with dramatic eloquence that we see now again Job facing at the climax of the Divine architect, awning some of the marvels of His creation and feeling the force of the Divine irony.

"Where wast thou when I laid the foundations of
the earth:
Declare, if thou hast the understanding,
Who determined the measures thereof, if thou
knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?"(38:1-7)

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The Hebrew chapters CHAPTER VII by George B. Gray as

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The last of the dramatis personae in the Book of Job to be viewed as a contribution to literature is Yahweh.

The chapters which comprise the Yahweh speeches are 38:1-42:6. (Note Professor Pfeiffer's analysis of authorship of this section on page 4.) These chapters appear to be Yahweh's reply to Job's challenge, consisting of two speeches; the first having for its theme the Wisdom of God; and the second, the Power of God.

The purpose of the two speeches, explains Rev. E.J. Kissane,¹ is to rebuke Job for questioning the propriety of God's action; and to teach him that if God fails to reward the just and to punish the wicked in this life it is not because He is lacking in power and wisdom.

It is with dramatic eloquence that we see awe struck Job gazing at the Wisdom of the Divine architect, seeing some of the marvels of His creation and feeling the force of the Divine irony.

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Rev. Edward J. Kissane, "The Book of Job." Pg. xxiix Intro.

CHAPTER VII

YAHWEH

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Rev. Edward J. Kissane, "The Book of Job," pg. xlii Intro.

2

The Yahweh chapters are summarized by George B. Gray as words and appearances which terrify Job into repentance; and a confession by Job that he had spoken about God unwisely and ignorantly. He believes that the point of the Yahweh speeches lies in the necessity for reducing Job to a sense of his ignorance of God's ways and his folly in speaking confidently out of his partial knowledge.

"Job spoke as if possessed of omniscience and arraigned God's government in a manner which nothing short of omniscience would have justified, and which omniscience would actually have prevented; and that therefore he needed humbling."

3

The inference in this section, says Professor Kraeling, is that God acts in accordance with superior "counsel" which is like the strategy of kings, and man does not have the knowledge to deal with the plan of God. Therefore, He challenges Job to reply to questions which He puts to him--questions that will reveal how ignorant Job is of the mysteries of the world. Professor Kraeling, in agreement with other scholarly research, believes the questions are presented in two series--"corresponding to the age-old division of the sciences into physical and biological"--the first dealing with a few of the wonders of the cosmos, chapter 38:4-38; while the second is concerned with some of the earth's creatures, chapters 38:39-39:30.

The fact that Yahweh first dwells on the theme of the

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George Buchanan Gray, "A Critical Intro. to the Old Testament." Pg. 115 ff.

3

Emil G. Kraeling, "The Book of the Ways of God." Pg. 144.

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The fact that Yahweh first dwells on the theme of the

earth and the sea (38:4-11) is the result of age-old mythology, is the conviction of Professor Kraeling.

In the second series of questions, the attention is shifted from the sphere of the physical to that of the biological sciences. The author limits himself to some "fauna" whose habits or nature seem to him in some way remarkable. "Can Job do what God does?"⁴

"Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the vulture mount up at thy command,
And make her nest on high?"(39:26-27)

"Behold now behemoth, which I made with thee;
He eateth grass as an ox."(40:15)

"Canst thou draw out leviathan with a fish-hook?
Or press down his tongue with a cord?"(40:25)

Professor Kraeling believes, "for our ancient poet the mystic hint of nature spells the divine name and nothing else."

From Chapter 40:8-14 we get the feeling that Job is made to realize his insignificance.

Professor Matthews raises the question that if Yahweh was wise enough to create the earth and perform all the marvels of nature, why was it not likely that the wisdom and care of such a God for man would be such as to warrant the strongest personal confidence? Professor Matthews answers his own question by stating "no rational solution has been formulated for the question, but logic is not the measure of life. There are 'reasons' that

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Ibid. Pg. 151.

Nathaniel Schmidt, "Messages of the Poets," Pg. 93.

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the head knows not of."⁵

Professor Baldwin has gone a step further in his discussion of the subject. He believes that while Job is humiliated and made submissive, he also comes to realize that suffering is only a part of the larger mystery of God's rule of the world, "where the good is no less mysterious than the evil, where God watches over the great things and the small...What Job needed was to learn to trust where he could not see."⁶

"I had heard of Thee by the hearing of the ear;
But now mine eye seeth Thee;
Wherefore I abhor my words, and repent,
Seeing I am dust and ashes."(42:5-6)

Professor Schmidt presents a slightly different view of the value of these speeches. He feels Job does not need the rebuke which he receives, as he did not question the power and wisdom of God. "On the contrary, he has emphasized them...In fact it is this wisdom and power, manifest everywhere, that gives him all his mental agony. For why should not He, who is so wise and powerful, be just and kind in dealing with man?"⁷

Still other views hold that the purpose of these speeches is to show Job that his suffering is an inscrutable mystery, as impossible for him to solve as the mysteries of creation. Or, it does not matter so much what Yahweh said as the fact that He did appear to Job. This, in itself was a satisfaction--the fact

⁵

I.G. Matthews, "Old Testament Life and Literature." Pg. 277.

⁶

Edward Chauncey Baldwin, "Types of Literature in the Old Testament." Pg. 147

⁷

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that God has at last spoken.

⁸
Dr. Driver explains that the aim of these speeches is to bring Job back into a right frame of mind towards God. Job has not, as the Satan predicted, cast off his religion. (13:16 16:19 19:25) "Nevertheless the cloud of discontent and doubt is not yet dispelled from his mind." (30:20-23 31:35ff) "and while this remains, his trial cannot be said to be ended. What is needed is to convince Him that his demeanour toward God has not been free from blame; and raise him effectually into peace of mind."

What light did this group of Yahweh speeches throw on the story and its problem of suffering? God was revealed to Job in nature, but the mysteries of life remain with all the value of natural history and its power on the human heart. Through these speeches Job has successfully emerged from his first trial and vindicated the reality of disinterested goodness. Job has confessed his intellectual limitations and is more or less resigned to them.

Job is in religious difficulty and for this reason the Divine revelation must appeal to his religious sense more than to the region of understanding. Rev. Minos Devine quotes Davidson in saying that it is a solution as broad as Job's life and not merely the measure of his understanding. "The fact that He had spoken to him at last, in an unmistakable voice, would relieve the heart from its worst oppression and raise

that God has at last spoken.

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Dr. Driver explains that the aim of these speeches is to bring Job back into a right frame of mind towards God. Job has not, as the Satan predicted, cast off his religion. (18:15-18:19) Nevertheless the cloud of discontent and doubt is not yet dispelled from his mind. (20:2-23:35) "and while this remains, his trial cannot be said to be ended. What is needed is to convince him that his demeanour toward God has not been free from blame; and raise him intellectually into peace of mind." What light did this group of Yairish speeches throw on the story and its problem of suffering? God was revealed to Job in nature, but the mysteries of life remain with all the value of natural history and its power on the human heart. Through these speeches Job has successfully emerged from his first trial and vindicated the reality of disinterested goodness. Job has confessed his intellectual limitations and is more or less resigned to them.

Job is in religious difficulty and for this reason the Divine revelation must appeal to his religious sense more than to the region of understanding. Rev. Moses Levine quotes Davidson in saying that it is a solution as good as Job's life and not merely the measure of his understanding. "The fact that He had spoken to him at last, in an unmistakable voice, would relieve the heart from its worst oppression and raise

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expectations of restored communion."⁹

If we are to accept the view that man is related to God as a spiritual being and as a creature, then we can understand the need for the Yahweh speeches in the Book of Job. Because, as a spiritual being he may justify himself, but as a creature he is ignorant of the place in life that God has given him. The Yahweh speeches serve the purpose of expounding this theory in detail as we have already seen.

As a creature, Job is humbled; as a spiritual being he is uplifted by the Yahweh speeches.

While there is not a word in the Yahweh speeches of the standard of righteousness, yet Job has a deep conviction that he has had a wrong view of life. It is Divine Wisdom which withholds from our limited perception a final answer to the mystery of experience.

"It is no accident that the poet refrains from putting in God's mouth any explanation of Job's suffering. To men oppressed by the mystery of their own or the world's pain, the explanation of an individual case is of little worth, unless it admits of wider application...the only answer we can get to the problem of pain is, the poet will tell us, this answer: The soul's certainty is the soul's secret. The spirit has escaped its difficulties by soaring above them. If we know God, no other knowledge matters...To trust God when we understand Him would be but a sorry triumph. To trust God when we have every reason for distrusting Him, save our inward certainty of Him, is the supreme victory of religion. This is the victory which Job achieves."

This above is quoted by Rev. Devine from A.S.Peake's book

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This above is quoted by Rev. Devine from A.S. Peake's book

titled "The Problem of Suffering in the Old Testament."¹⁰

To summarize the contribution of the Yahweh speeches to literature, I believe

1) The work of Yahweh, the Omnipotent, is Creator of all nature.

2) Wisdom of Yahweh is beyond understand of "little man."

3) Job, as a creature of God, is humbled as he realizes his ignorance of God's ways.

4) Job, as a spiritual being, achieves peace in his Trust in God.

Thus first wisdom was purely utilitarian and developed in course of time into a quality which was ethical and religious. Ultimately it came to be identical with the law.¹¹

Professor Pfeiffer asserts: "The description of the happiness and success of the righteous (Job 5:17-26; 22:21-30) and of the ruin of the wicked (Job 8:11-19; 15:17-35; 18:5-21; 20:4-9; 24:21-24; 24:18-20) are characteristics of the wisdom literature."

On the idea of wisdom Robinson explains,

"The early idea of 'wisdom' was of practical ability or sagacity, as is illustrated by Joseph's character and fitness for the gover-

¹¹ W.A. Gasterley and T.H. Robinson, "An Intro. to the Books of the Old Testament." Pg. 13 ff.

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CHAPTER VIII

CONTRIBUTION TO LITERATURE OF THE BOOK AS A WHOLE

One of the very important contributions which this book has made to literature comes under the classification of Wisdom Literature.

Oesterly and Robinson contribute the following explanation of Wisdom Literature in connection with this book:

"The Hebrew conception of Wisdom connotes, in general, the faculty of being able to distinguish between what is advantageous and what is detrimental. For example:

- skill in various kinds of work, making garments (Exodus 28:3)
- fashioning idols (Isaiah 39:20)
- constructing furniture for the tabernacles (Exodus 31:6-7)
- mourning (Jeremiah 9:17)
- it is also used for shrewdness (11 Samuel 13:3)
- of cunning (Job 5:13)

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Professor Haffner asserts: "The description of the happiness and success of the righteous (Job 8:17-26; Psalm 1 and 2 the ruin of the wicked (Job 8:11-19; Psalm 14:3-5; Psalm 4:9; Psalm 21-24; Psalm 18-20) are characteristics of the wisdom literature."

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"The early idea of 'wisdom' was of practical ability or sagacity, as is illustrated by Joseph's character and fitness for the govern-

norship of Egypt and by the sagacity of Solomon in distinguishing between the true and false mother of the child (1 Kings 3:16-28). As early as the 7th century there was a more or less distinct class of men in Israel known as the 'wise'. They gave counsel and practical advice just as the prophets delivered an authoritative 'word' of God, and the priest a 'law' or traditional rule."²

A chief characteristic of Wisdom Literature is that it is human and universal in its outlook rather than national and particular. The sages expressed their thoughts in terms of humanity in the wider sense and the individual, however humble, was the interest of the sages. In the Book of Job, apart from the title there is no reference to Israel at all. The sage of this book overleaped natural boundaries and was concerned with man as man rather than with man as a member of the Hebrew faith.

God was not left out of the reckoning as "no Jew did that", says Robinson.³ Furthermore the sages were deeply religious, but they saw God's hand in the ordinary operations of general law rather than in the special exercise of miraculous power.

In this connection Davidson reiterates that Job is not Israel, though Israel may see itself and its history reflected in him.⁴

To the question, What is this Wisdom? Professor Ranston

² H. Wheeler Robinson, "The Old Testament, Its Making and Meaning" Pg. 148ff

³ Ibid. P. 22.

⁴ A. B. Davidson, "Book of Job." Pg. 26-27.

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² H. Wheeler Robinson, "The Old Testament, Its Making and Meaning",
p. 128.

³ Ibid. p. 128.
⁴ A. S. Davidson, "Book of Job", p. 28-29.

answers that it is the reason pervading, underlying, and working within the order in all natural phenomena.

"To possess it is to grasp intellectually the divine principles by which the activities of the physical world and the happenings of human life are controlled. Man cannot attain it."⁵

Chapter 28 of the Book of Job is commonly accepted as the poem on Wisdom from which, no doubt, scholars such as Robinson, and many others, draw the above conclusion. The fact that critics have disputed the possibility of this chapter having been written by the author of the remaining stanzas of the poem is immaterial to this thesis. It does, nevertheless, express the conviction of whatever scholar did write it that he felt it fitted in with the theme of the poem, namely wisdom. Chapter 28 expresses the view that Wisdom cannot be found or acquired by man. It is the possession of God alone.

"For there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the dust,
And brass is molten out of the stone.
Man setteth an end to darkness
And searcheth out to the furthest bound
The stones of thick darkness and of the
shadow of death.
He breaketh open a shaft away from where
men sojourn;
They are forgotten of the foot that
passeth by;
They hang afar from men, they swing to
and fro." (28:1-4)

Paraphrased, this presents the idea that nothing scientific

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Harry Ranston, "The Old Testament Wisdom Books and Their Teachings." Pg. 179.

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Paraphrased, this presents the idea that nothing scientific

can stop man in his quest for precious metals--neither distance nor darkness nor rocks.

"But wisdom, where shall it be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the
living." (28:12-13)

"And unto man He said:
'Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.'" (28:28)

Paraphrased, this clearly expresses that no human skill or efforts can penetrate to God's wisdom. Though there are no earthly treasures which cannot be uncovered by man's persistence (28:1-4) and industry, Wisdom is known to God alone and the wisdom which is man's is practical wisdom, to fear God and avoid evil.

The Book of Job is a literary masterpiece or, as Carlyle is so often quoted, "the world's great book," consisting of unique characteristics in composition. The first of these characteristics is its combination of narrative prologue and epilogue with a dramatic poem connecting the opening from the closing prose.

The reason for the combination is generally accepted to be due to the fact that more than one man was responsible for the work in its entirety. Scholarly research has enlightened us to the effect that the author of the poem used a traditional folktale known to his readers as his source, and that he enclosed this folktale within a prologue and an epilogue. As has already been commented on in previous pages, the author was, evi-

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ready been commented on in previous pages, the author was, evi-

dently, not willing to accept the traditional view of righteousness being rewarded and evil being punished; so he sets forth this accepted folktale and proceeds to present his reasons for skepticism of it in his magnificently dramatic poem.

The second of these characteristics is the presentation of skepticism so well constructed in poetry in the face of a traditionally orthodox problem. In bringing the accepted orthodoxy to the test of life, the author of the Book of Job made a direct attack on the Wisdom creed of his day.

The third characteristic is the manner of presentation of the philosophical problem. Whereas a problem of this kind is generally expressed in an abstract manner, this problem is dramatized with the solution worked out in the drama.

The fourth characteristic is the epic value of universality. The moral order of the world is depicted with sympathy for the oppressed that was not of any particular race or country.

The literary achievement seems at least to equal the theological achievement. Professor Kraeling aptly expresses this view when he says of the theological aspect of the Book of Job that "In reality this is only a background for the most important and significant thing in the book---the description of how Job suffered great spiritual temptation."⁶

Having noted the extent of the literary merits of this book, I should like to make note of a limitation as expressed by Professor Gardiner, in order that we might appreciate the book

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Emil G. Kraeling, "The Book of the Ways of God." Pg. 238.

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minutely in the light of literary art.

We have already accepted the fact that this is Old Testament Hebrew Literature. Professor Gardiner, in treating of the Bible as English Literature, asserts that the distinctive characteristic of Hebrew poetry is that it has a very significant limitation which is especially illustrated by Job. Hebrew poetry, he says, "never passed beyond the point of expressing the writer's own emotions to the point where he would imagine himself into the feelings of other persons."⁷ The fact that Satan, the protagonist of the prose introduction is not mentioned at all in the poem; the fact that the speeches of the three friends can be interchanged without injury to the book; the fact that Job, in Chapter 27, takes the place held by his friends; all these facts clearly indicate to Professor Gardiner that the author of the poem has no clear imagination or understanding of Job as an individual and that rather he is best understood as a generalized figure of suffering Israel.

I think this is an interesting note in view of the epic quality already held concerning the poem. The expression of "suffering Israel" is, I believe, too narrow in scope if we are to accept the view held in Chapter II that the theme of the Book of Job is of epic significance--man of all ages--

"The poet understands too well that his theme belonged to all ages and he wisely refrained from dealing with it in terms of his own place and time. He has no answer to a question which

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"The poet understands too well that his theme belonged to all ages and he wisely retained from dealing with it in terms of his own place and time. He has no answer to a question which

he was neither the first nor the last to raise. It is insoluble. The higher wisdom is known to God alone; to man He imparted a little wisdom; the fear of the Lord and turning away from evil."⁸

Miss Wild expresses this view another way, saying that literature and life are absolutely tied up together. The Hebrew poet was mystically, prophetically religious. He was dramatic in his feeling and lyrical in his expression, and he loved nature with an intimate understanding and a passionate joy.

The author of the Book of Job has contributed beautiful Nature Lyrics to literary posterity. The keen observation and intimate love of nature is evident in the majesty with which God appears in the storm.

"Where was thou when I laid the foundations of the earth?" (38:4) God appears as the Divine architect. The earth, like a huge structure, is sunk on deep-laid foundations. This and the following lines in chapter 38-41 give vivid descriptions of nature and animal life all about man.

Some critics have attempted to present the Book of Job as an imitation of Greek tragedy. It was, no doubt, written in the Greek period and, Theodore of Mopsuestia, who lived in Cicilia the early part of the 5th century A.D. thought the book was fiction written by someone familiar with Greek Literature.

Morris Jastrow explains that the Book of Job is a Symposium rather than a drama. He believes this book may readily be

⁸ Max. L. Margolis, "The Hebrew Scriptures in the Making." Pg. 72.

⁹ Laura H. Wild, "A Literary Guide to the Bible."Pg. 128.

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8 Max. L. Margolis, "The Hebrew Scriptures in the Making," pg. 72.
9 James R. Wild, "A Literary Guide to the Bible," pg. 128.

considered as a series of three cycles of dramatic poems in a prose framework. He reasons that the book is not a literary unit, which a drama must be, therefore, he feels that this book is not a drama but rather a Symposium.¹⁰ While the book has dramatic possibilities, drama as a literary art was foreign, says Jastrow, to the ancient Hebrew spirit, because drama is the outcome of individual authorship and in Biblical Literature the author is in the background.

Professor Genung has given the Book of Job the literary term of an "Epic of the Inner Life."

Whatever conclusion one draws, the Book of Job may be summed up as:

- 1) A masterpiece of Wisdom Literature.
- 2) An epic dramatic poem.
- 3) A combination of narrative folktale and dramatic dialogue poetry woven with grandeur of style, vivid description of nature, and realistic expression of human feeling.

I also wish to quote from a most recent commentary on the Book of Job as I feel that the foregoing has conclusively been

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Morris Jastrow, "The Book of Job." Pg. 174ff.

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CONCLUSION

If any reader has been tempted at the subject to ask, Why the treatment of a religious subject in the department of English, or Literature? I trust that after complete consideration of this work it is apparent that the Book of Job is a great contribution to literature.

I am going to take the liberty of once more quoting Professor Baldwin in his interpretation of the four ways in which the Book of Job is unique.¹

- 1) Authorship--Almost the only book of the ancient world outside of great folk epics that has remained completely anonymous.
- 2) Book is notable in its subject which is the mystery of evil in a world governed by an omnipotent and benevolent Deity. Why, in a world that is governed justly, do good men suffer wrong?
- 3) Method of treating the problem is unique. Instead of discussing it as a modern philosopher would do, in an abstract way, he employs throughout the dramatic method, portraying a typical individual and making him work out his own solution to the mystery before our eyes.
- 4) Spirit of universality. Not a single fact of Hebrew history is mentioned, but rather there are myths common to all Semitic races of the ancient East--to the laying of the foundations of the earth, while the morning stars sang together, and the "sons of the gods shouted for joy."

I also wish to quote from a most recent commentary on the Book of Job as I feel that the foregoing has conclusively been

¹ Edward Chauncy Baldwin, "Types of Literature in the Old Testament." Pg. 128ff.

CONCLUSION

If any reader has been tempted at the subject to ask, why the treatment of a religious subject in the department of History, or Literature? I must first state that the Book of Job is a great contribution to literature.

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I also wish to quote from a most recent commentary on the Book of Job as I feel that the foregoing has conclusively been

in agreement with Dr. Reichert's views. Dr. Reichert says that the greatness of any literary product and the canons of judgment by which it wins its way into the ranks of world masterpiece are three:

"It must have the dimension of height--that upreaching unto the sublime that brings one nearer to the eternal stars of light.

It must possess the dimension of breadth--that spacious universal quality that can leap over barriers of creed, colour, rank, and race and reveal the shared humanity that makes the whole world kin.

It must know the dimension of depth--that dive into the soul of man where, as in a well of living waters, surge the profoundest tensions of the heart, its pain no less than its peace, its torment but also its triumph."2

These summaries in addition to my own summaries drawn at the close of each chapter are my reasons for firm belief that the Book of Job is an everlasting contribution to literature.

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